

Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

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For the Christian Secretary.

An Essay on Ministerial Etiquette.

The following Essay on Ministerial Etiquette, by Rev. J. Bates, was delivered before the New Haven Ministerial Conference, and is published by their request.

Beloved Brethren in the Ministry:

It will no doubt be universally admitted that no subject is of much more importance than the one under consideration. The treatment of it is likely to render the author somewhat odious to some, while it may chance to correct their faults, and be gratifying to others who carefully observe those principles of ministerial courtesy which they would like to see generally practiced.

It was mainly on account of these facts, that the writer refused, at first, to undertake the writing of an essay upon it, and sought relief in preferring others more competent for the work. But being urged to the task, I have, under the most unfavorable circumstances, attempted to answer the important responsibility which you have imposed upon me, having full confidence in your kind forbearance and Christian charity, hoping that, if in any particular, I have departed from the spirit or principle I wish to maintain, you will freely pardon my unworthy brother.

By Ministerial Etiquette, we understand that Christian politeness which ministers of the gospel of Christ should practice on the principle of dignified reciprocity. Such was the etiquette of the prophets and of the apostles; and such etiquette will characterize all the truly faithful and humble servants of our Lord Jesus Christ.

The object of this Essay will be to show how ministerial etiquette should be maintained. And,

1. By ardent love for each other, without dissimulation.

All will admit that there is such a thing as a show of love without the reality. Some persons have a peculiar faculty for manifesting altogether a different spirit from what they feel; and often they will give a warm shake of the hand, or an affectionate expression of word or countenance, while in their heart and by their ordinary conduct and conversation, there is evident dislike or hatred, if not a determination to injure. But if it is the imperative duty of private Christians to love one another without hypocrisy or deceit, it is much more so with the Christian ministry, whose duty it is, not only to preach brotherly love to the church, but also to practice it towards each other in the strictest sense. And the same evidences which we would require of the church for their sincere attachment to each other, apply with equal force to us who profess to be the ambassadors of peace, and to be examples to the flock over which the Holy Ghost has set us. Do we require of the church to frequently visit and associate together for mutual advancement in divine grace? And shall we neglect the same which is so essential to our happiness, our growth in holiness, and our increasing love for one another? If private Christians should occasionally meet together to pray and for each other, how much more important for the ministry. And if the general church should labor together for the promotion of the one great cause of Christ; with how much greater ardor and stronger unity should the ministers of Christ of whatever name, engage their forces to build up the Redeemer's kingdom in the earth. And if a brother in the church is unfortunately the victim of reproach—of slander; if his moral character have been assailed by those in the church or in the world, and he is suffering severe injury as the result, we regard it indispensable that the church, if satisfied of his innocence, use every lawful means in defending the injured brother. The same politeness—the same charity should characterize the ministry of reconciliation. All christendom regard it a praiseworthy act for any church not only to defend an innocent member, but also to labor to restore a fallen brother—one who seems to have been forsaken by God and the church, and even by the world. No case can be more distressing,—none calls louder for Christian effort and Christian politeness; and nothing so happily rewards the faithful church as the restoration of such a lost member. They consider it no reproach to the cause of Christ to restore such a one to the enjoyment of all his former privileges in the church. And our blessed Redeemer, who must have been as much interested for the purity, peace and prosperity of the church as any of his modern servants, has left us bright examples of this kind of brotherly

love, worthy our imitation. He assures us that he came expressly to seek and to save the lost—the wanderer—the vile—even the most abandoned. And he illustrates this principle by calling our attention to the interest the good Shepherd feels for one strayed sheep from the flock of a hundred; also in the case of the prodigal son, and in his conduct towards unfaithful and profane Peter, whose fall in the sight of Christ's enemies must have been as aggravating as most cases which now call for the deposition of a fallen minister. The spirit of Christ was also carried out by the apostles. And it certainly would be more courteous at the present age of the ministry, if we should more cautiously condemn our brother, knowing that we too are liable to fall into the same condemnation, being subject to the insinuations of the same adversary. And when a brother has unfortunately fallen into error of doctrine or of practice, how much more like Christ would we appear, if we were to treat such a one as He did Peter, *look upon them with a compassionate countenance, with the view to break their hearts, and bring them to repentance; and not to shun them, or treat them as irrecoverable subjects of ruin.* But for this course many a bright star in the ministry rendered dim by a single act of indiscretion, or a temporary departure from some truth of the gospel, if properly dealt with by his brethren, might have continued to send forth many a gladdening ray of light to the benefit of the church and the glory of God. Let us then, do towards our unfortunate brother as we would have others do towards us were we in his condition. As ministers of Christ we should also show our love towards one another by expressions of sympathy. In cases of affliction, it is truly healing to the distressed minister to know that his brethren in the ministry care for him. Whether those afflictions arise from disease or pecuniary losses, or bereavement of friends, or from any other source, he appreciates the kindness of his brethren. Friendship begets friendship, and sympathy will invariably secure the same when sincerely felt and manifested. If such is the case with the laity, so also it is with the clergy; and who among the servants of Christ, of whatever denomination, is there that cannot feel as our divine Master did, to weep with them that weep, and labor to relieve the afflicted soul of his fellow laborer? Christ affirms of the faithful, whether minister or people, "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Such are some of the manifestations of that brotherly love—reciprocal affection—which constitute an important item of ministerial etiquette. But again,

2. Ministerial etiquette is maintained by delicate treatment of each other's moral character, peculiarities, circumstances, &c., and the cherishing of a spirit of equality. At the present day, when it is so easy for men to take exceptions at what ministers say and do and think or intend, that of all others, the ministry should be perfectly free from such species of censuring as occasionally come in contact with our better judgment and feelings. We all know that the minister's moral character is the only fortune which he regards sacred in this life; and if that is in the least tarnished, he is held up to be the glaring stock of a reproachful world; and his labors and usefulness are greatly diminished, if not utterly lost. Hence, whatever others may say or do to underrate the piety of a minister of Christ, the ministry should carefully avoid giving assent to, much less spread, any unfavorable report of a brother. For we well know the influence for good or for evil, the ministry have over the minds of the church and of the world. Ministerial etiquette would lead us to exercise that charity which hideth a multitude of sins rather than blaze forth to a greedy world the imaginary crimes which we or somebody else had supposed were chargeable upon a brother.—Hence, while on the one hand, it is our duty to reprove our brother of any known sin, and, if a public act, to deal with him as an offending brother whom we would bring to repentance, on the other hand, it is wrong to give currency to any unfavorable rumor in which there is no positive evidence of truth. It is extremely impolite for one minister to throw out unfavorable insinuations against the reputation of another minister by a shrug of the shoulders, or wink of the eye, or any other token which might indicate even more than a full expression of his case would denote. This is sometimes done when conversation on the subject is regarded inadmissible or inconvenient.

Not only should the moral character of the ministry be kept sacred, but so also should we treat one another with respect to our literary qualifications. A thorough education for the ministry is universally admitted to be highly important in all cases, yet not indispensable to render some men eminently useful in certain situations. All whom the Holy Ghost has called to preach the gospel, have not had the early literary advantages which many others have enjoyed.

But shall those who have been favored by divine providence with superior advantages of learning, discard or lightly esteem others of inferior mental qualifications, to whom the same dispensation of the gospel has been committed by the all-wise Head of the church, whose province it is to call, qualify, send forth and sanction his laborers? We have every reason to believe, from the fruit produced, that Christ, by the influences of his Spirit and his providence, now calls men variously qualified to perpetuate and strengthen his kingdom as he did to commence that important enterprise in the days of his incarnation. And so far from the chief of the apostles feeling and manifesting any superiority over his unlearned brethren in the ministry, or instead of being disposed to undervalue their efforts, he condemns the church for exhibiting that species of carnality which exalts one minister above the other, by saying, "I am for Paul, or for Apollos, or for Cephas, or for Christ," when they were all, if right, proper admirers and followers of Christ, and should esteem all of his servants very highly in love, for their work's sake." Indeed, throughout the writings of the apostle Paul, he strongly and plainly enjoins the necessity of the church to honor and delicately treat the ministry so variously represented in their talents; and surely what is the duty of the church in this particular, is still more binding upon the ministry. And if we go back to the admonition of Christ to his twelve apostles, we have a striking prohibition against one minister regarding himself superior to his brethren of the same calling.

Closely allied to the literary qualifications of the ministry is that of the preaching talent, of which those who have it in an eminent degree, are sometimes apt to be vain boasters, or at least who feel their superiority over others of more moderate or modest display of language or vivacity. In such cases, it is highly unbecoming for the brighter luminary to be so conspicuous in the moral horizon as to labor to outshine the lesser lights, that are ever ready to shrink away from this solemn responsibility! This is an age of popularity in the ministry, and very many are stretching every nerve, and employing every means within their power to command applause and rise to distinction in their calling. Such ones have a peculiar tact for public speeches, discussions, &c., &c.; all of which might be usefully employed, if they were confined to certain limits, and to a certain end, viz: *the glory of God, and not the exaltation of the creature*—man—above his brethren. Ministerial etiquette will lead the truly eloquent—the mighty in speech—the champion of truth—to regard his brethren of low degree, at least, worthy his condescension, and their peculiar talents a matter of delicate treatment. Some minister's address in the pulpit is not, in every respect, as graceful and finished as the more refined are capable of sustaining; but instead of making that a cause for lightly esteeming the humble servant of Christ, the more highly favored should continually praise God for the inestimable gift bestowed upon them, which they prefer above that of their awkward brethren. The strongest sympathy should be in lively exercise for them; and they should be the subjects of the kind and unwearied efforts of the more polished to bestow upon them what they so greatly need. Such a course would go far to make up an essential feature of ministerial etiquette. It is also very well known by every minister, that ministers are remarkably sensitive beings. They feel keenly when interfered with or molested in their peculiar course of doing things; or manner or matter of preaching. He regards it altogether uncourteous for his brother in the ministry to dictate to him what he ought not to preach—what measures he should or should not adopt to sustain himself in his position—the circumstances of which he knows better than another. Advice is always kindly received by the humble servant of Christ, but dictation with its threat or prediction of evil consequences, if not followed, is incompatible with ministerial etiquette, and is insufferable. It is not infrequently the case that a minister's usefulness is called in question by some of his brethren, if he do not pursue exactly the course which they have pointed out as the only infallible way of success. Ministerial etiquette allows each one to be fully persuaded in his own mind, as to what constitutes usefulness, and how it is best promoted. One minister may be eminently qualified to promote revivals of religion, while another is much more successful than he in taking care of the church when it needs the fostering attention of a shepherd—a pastor—or when laboring under severe trials—or when requiring certain mental training—so "the hand should not despise the foot," nor should any one of the members of the great body of the ministry reject another—all are useful and necessary in their place. Further, it sometimes occurs that a minister's usefulness is very much curtailed if not altogether prostrated by the unguarded expressions or misconduct of an adjoining pastor, or visiting minister; and especially so by an imprudent assistant in time of religious excitement. Unfortunately in some

cases the once beloved pastor has been supplanted; or at least made very unhappy in his future relation to his charge, until he has been obliged to seek relief in a dismissal from his field of confusion and to enter into a more desirable location.

(Concluded next week.)

The Two Deaths.

"Ay, but to die, and go, alas,
Where all have gone, and all must go,
To be the nothing that I was,
Ere born to life and living woe."

Such is the strange and melancholy exclamation of one who had spent his life in seeking fame, and who had reached the grave without the hope of life or immortality beyond its dark confines. His days and nights had been spent in the distractions of his vacillating hopes and fears. Despair had come upon him in all its mysterious and terrific power; life had lost its fond dreams and gay shows to his soul; the thick shadows of the future came stealing over him, and he wished himself alone and sleeping in the land of darkness and forgetfulness. Yet in the midst of his despair, there comes a breathing of strange mistrust, and yet a stranger clinging unto life. To live was no desire of his; but to die—that, that, could not be entertained by him. No, though neglected and despised here, he was not ready to plunge into the uncertainty and gloom of an hereafter.

How different he whose life has been devoted to God, and who, though despised and neglected by the world, comes down to the grave, prepared for the awful change which is about to pass upon him. He might have wished in life to have gained honor and wear the wreath of immortality; but he never reached the one, nor felt the other circling his brow. And yet because of his failures and disappointments, he laid himself not down to repine and despair.—Even with life's lamp just going out, and death's mandate sounding in his ear, he could feel no fear of the future. The honor of the world was nothing to him.—Faith had opened the vista to a brighter world. The light of that world had entered and illumined his heart. Pain, and weariness, and disappointment, and death, he had almost forgotten in anticipation of the glories about to be revealed. "Even so, Father, for so it seemeth good in thy sight," escapes from his lips, while his features reflect the divine love which he contemplates. Now the hectic flush is on his cheek, and death is at his heart, but no fever of the mind disturbs his deep tranquility. Look, look, and see him as he leaves

"This earth's sepulchral clod,
The dark'ning universe defy
To quench his immortality,
Or shake his trust in God!"

[W. C. Advocate.]

Dying Gladly.

Behold here the secret of dying! "These all died in faith." Bad men die reluctantly; life is extorted from them as if by main force. The believer dies willingly; his will is sweetly submitted to his Father's will; he makes it a religious act to die.—Just as Jesus himself commended his human soul to his Father, saying, "Father, into thy hands I commend my spirit."—Luke xxiii. 46: so his believing disciple commends his soul to Jesus, and through him to the Father. Here, I repeat, is the secret how to die happily. To those who know not that secret, it is a fearful thing to die. It is a serious matter for any. But to the worldly-minded and ungodly, if not past feeling, to die must be as one of the heathen philosophers (Aristotle) confessed it, "of all formidable things the most formidable." Only mention a neighbor's death in a gay circle; lo! you have thrown a gloom over the whole assembly; all are evidently sorry that the topic was introduced. The ancient Romans would not mention death in plain words, if they could avoid it, but only by circumlocution and implication.—"The heathens, at this day, in like manner, shun all conversation on death, as most repugnant to their feelings;" I quote the words of an eye-witness: "they account the height of cruelty to speak of the probability of a sick friend's death, even to his relatives." Even serious Christians are often in bondage through fear of death. It is such a venture; a mistake may be so fatal: to go before God is so awful; judgment will bring to light such secrets; that many think, How can I die? Yet you all must. Be persuaded, give your soul to Jesus now; do it again from day to day; and then, when your dying day comes, again approach the Saviour, and say, "Lord, I hear thee calling for my spirit; I see thee wear thee to fetch me home to thee; in the land of death I recognize thy hand of love; thou askest for my soul; take it, for it is thine. Do with it what thou wilt, I have given it to thee to be washed in thy blood, and sanctified by thy Spirit; I am sure thou wilt do it no harm!"

Does a thought here arise, and what shall become of my poor body? Why, even if like Stephen's, it were battered and bruised with stones murderously hurled, even though it were burning at a stake, or tortured on a rack, you need not mind; look but that the soul be safe; and then, whatever may become of the body, Jesus will take care of thy dust and ashes. The remains of his faithful servants are to him the most precious parts of this material earth. They form a pledge of his final coming. For if your souls are truly his, he will hereafter raise up your bodies glorious, incorruptible, immortal like unto his own. Phil. iii. 21.—Hambleton.

Repairing to Christian Truth.

Let all classes of the unhappy repair to Christian truth, and draw joy out of its wells of salvation! Come, ye votaries of ambition, who burn for the applause of your fellow men—the voice of the Son of God to you is, "If any serve me, him will my Father honor." Come, ye avaricious, who pant after the dust of the earth on the head of the poor—the voice of religion is, "Wisdom is more precious than rubies; and all the things thou canst desire are not to be compared unto her"—but "what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Come, ye who, being convinced of sin, fear lest the fierce anger of the Lord fall upon you—the voice of the Son of God is, "Him that cometh unto me, I will in no wise cast out." "I, even I," saith Jehovah, "am he that blot out thy transgressions for mine own sake, and will not remember thy sins." Come, ye disconsolate, whose souls are sad because the Comforter is away—the voice of religion is, "The Lord hath sent me to appoint unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Come, ye tempted, who are borne down with the violence of the law in your members—the voice of God is, "I will be merciful to your unrighteousness; and if the wicked turn from his evil way, he shall surely live." Come, ye children of domestic war, upon whom the Lord has made a breach, by taking away your counsellors and support—the voice of God is, "Leave thy fatherless children with me; I will preserve them alive; and let thy widows trust in me." Come, ye, from whom mysterious Providence has swept away the acquisitions of long and reputable industry—the voice of God is, "My son, if thou wilt receive my words, thou shalt have a treasure in the heavens that faileth not; and mayst take joyfully the spoiling of thy goods, knowing that thou hast in heaven a better and an enduring substance." Come, ye poor, who, without property to lose, are grappling with distress, and exposed to want—the Son of God, though heir of all things, "had not where to lay his head;" and the voice of religion to the poor is, "Be content with such things as ye have, for I will never leave thee nor forsake thee; thy bread shall be given thee, and thy water shall be sure." Come, ye reproached, who find cruel mockings a most bitter persecution—the voice of the Son of God is, "If ye be reproached for the name of Christ, happy are ye, for the spirit of God and of glory resteth upon you." Come, in fine, ye dejected, whom the fear of death holds in bondage—the voice of the Son of God is, "I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction!"—Blessed God! thy loving kindness shall be my joy in the house of my pilgrimage; and I will praise thee while I have any being, for that Gospel which thou hast given to the poor!

"Come, said Jesus' sacred voice,
Come and make my paths your choice;
I will guide you to your home;
Weary pilgrim! hither come."
[Rev. Charles Brooks.]

How the First Christians Lived.

An approved writer in describing the religious character of the primitive Christians, observed that "when they gave themselves to Christ, they counted all things loss for him and his salvation; and the surrender was an honest, whole-hearted transaction, never to be reconsidered, never to be regretted." Hence, from the hour of their conversion they made little account of property. If it was confiscated by government, or destroyed by the mob, they "took joyfully the spoiling of their goods," assured that in Heaven they had a better inheritance.—When the cause required, how ready were they to lay all at the feet of the missionaries. Generally, they were poor. A rich Christian! why, such a thing was hardly known. However it may be now, it was then "easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." And if, as an act of special sovereignty, a man of wealth was converted, he seldom retained his riches for a long period; for such was his sympathy for the despoiled and suffering brotherhood, and such his solicitude for the conversion of the perishing, that his funds were poured forth as water. Yet poor as were the first Christians, they were liberal to a degree seldom surpassed. We from our much give little. They from their little gave much. Their deep poverty "abounded unto the riches of their liberality." Baptized covetousness was the product of a later age. They understood Christ to be in earnest, when standing but one step from the throne of the universe, he said, "Go ye into all the

world, and preach the gospel to every creature." It was not therefore with them a matter to be considered whether they should go or not go. The command was positive and peremptory, and how could they escape from the obligation! With us, to stay is the rule, to go is the exception. Wonder not that they accomplished so much, wonder not that they were so little. They did not wait idly for openings, but went forth either to find them or to make them. If defeated at one point, instead of returning to Jerusalem in despondency, and writing a book on the impracticability of Christian missions, they proceeded to another and perhaps more distant field, and then to another, and still another, until they had gone over the appointed territory. Their piety was enterprising; the spirit of obedience made it such.

Colportage in Mexico.

Our faithful, prudent agent at New Orleans writes, that the door is entirely open for colporteur operations in Matamoros and Tampico. Arrangements are also effected which will secure a favorable reception for colporteurs at Vera Cruz. Meanwhile, as many candidates for the service as there are present means of sustaining, have presented themselves. Besides the generous donations previously announced, an anonymous contributor has sent to the treasury \$250, and an "Episcopalian" (a lady) has sent \$150, "to aid in sending colporteurs to Mexico, or any destitute portion of the United States." If prosecuted on any thing like an adequate scale, the work in Mexico will demand ample means, as publications must be chiefly distributed gratuitously, and there ought to be no stint in the measure of their distribution, where willing readers may be found in the strong holds of Romanism and ignorance.—Am. Mess.

Colportage in Great Britain and Ireland.

It affords us pleasure to find the London Religious Tract Society directing its attention to Colportage. Every year's experience has deepened the conviction of the safety and inconceivable value of the system, when properly conducted, as a means of diffusing religious truth among the masses of men not brought under other Gospel influences. With all the light that shines on Great Britain and Ireland, there must be millions of the destitute and unevangelized, who need to be sought out by colportage.—And it will be a new era in the history of the parent institution in London, and in the cause of evangelization, when the London Religious Tract Society shall apply its energies to the prosecution of the colporteur enterprise, at home and abroad.

At the last anniversary of that Society, it was unanimously resolved, "That this meeting sincerely rejoices that measures have been adopted in several foreign countries to promote the wide circulation of religious publications through the agency likely to be introduced into China; and it strongly recommends the plan for general adoption in Great Britain and Ireland, and the colonies of our country, believing that it would be an efficient means of conveying to every family the knowledge of Jesus Christ and him crucified."—American Messenger.

Family Devotion in an Emigrant's Log Cabin.

In some portions of Indiana, there are settlements composed of French, German, and Swiss emigrants. They are generally a sober, industrious class of men, and many of them are eminently pious. One of the colporteurs recently visited these settlements, and entered a French log cabin at evening. They were delighted when they found he spoke their language, and a hospitable but plain supper was soon prepared for him. The head of the family took down his French Bible, and the evening devotion which succeeded were as truly delightful as they were spiritual. "During the evening," says the colporteur, "the young people from the two adjoining farms gathered in our rough apartment, and the greater part of that night was spent in prayer, and reading, and singing. They retained all their French vivacity, with the seriousness of the Christian. After family worship I began to look about the apartment for a place on the floor upon which to rest during the night, when I missed the hostess. Upon inquiry, I found she had left the room, being the only one in the cabin, and had gone out to sleep up in the hayrack! I was astonished and mortified, but the husband smiled, and with a peculiar French shrug of the shoulders, said, 'He was used to it!' In the morning, presented her a book, and we parted with many regrets and benedictions."—16.

In one portion of the valley of the Houstonian river, there are extensive iron mines and furnaces, and a great number of men on the mountains adjoining, burning charcoal. A colporteur there, speaks of the ignorance, intemperance, and infidelity which prevail among the workmen. He writes, "The Sabbath is generally disregarded. A young man employed in the iron works told me he never knew when the Sabbath came!" Having to work every day, they were all alike to him!—16.

Christian Secretary.

HARTFORD, FRIDAY, FEB. 11, 1848.

Matters Personal.

When we wrote an account of the riot that occurred in this city a short time since, we had no expectation of disturbing the feelings of a solitary individual. We wrote a history of the affair as we understood it, from accounts furnished by different individuals who saw the collection, endeavoring to give a true history of the riot by stating that there had not only been such a disturbance, but the cause of it. Had we only stated that there had been a riot, and passed over the real and only cause of it, we should have been guilty of a dereliction of duty in attempting to conceal a part of the truth. That Mr. Burleigh's attack upon Lieut. Woodhouse was the sole occasion of the riot, is an undisputed fact in Hartford, so far as we have heard an expression of opinion upon the subject. The assertion advanced in his paper the following week, that it was not on this account, but in consequence of his anti-slavery principles, is extremely ridiculous. If this was the cause, why has he not been mobbed before? He has resided in Hartford several years, and from his first arrival here, has been the editor of the *Charter Oak*, but nobody ever thought of mobbing him. He has lived here as undisturbed and as safe from harm as any other citizen. The truth is, anti-slavery sentiments are so popular in Hartford, that the most ultra-minded abolitionist in the country can lecture here with as much safety as any lecturer before the Young Men's Institute ever did; but should a slaveholder bring a slave into the city there would be danger of a popular outbreak, unless he was liberated in a peaceable way.

We said we had no expectations of disturbing the feelings of a single individual in giving our account of the mob, but we soon found ourselves mistaken. On the evening of the date of our paper containing that account, we met Mr. Burleigh in the Post Office, and passed the usual compliments with him, when he immediately assailed us with the most scandalous epithets; he accused us several times of lying. We could scarcely believe him in earnest at first, but his face, pale with rage and his eyes flashing fire, soon convinced us that he meant what he said. We were never so grossly insulted before, and it was remarked by gentlemen who witnessed the insult, that most men, under similar circumstances, would have knocked him down. We had but little doubt that his object, in insulting us in so public a place, and in such a manner, was to excite our temper, and thus induce us to strike him; but our peace principles prevailed. Had he actually believed our article misrepresented him, his principles as an advocate of peace, could have led him, instead of insulting us as he did, to address us a note for insertion in the *Secretary*, pointing out the objectionable points in our remarks; for he knew us well enough to know that we should not have hesitated to insert it. But he preferred a different and less peaceable course. In his paper the following week, he made an infamous and libelous attack upon our character, which a sense of justice to ourselves demands that we should reply to; not in the way that he has done by us, by assailing his character in return, for we cannot lower ourselves down to a sufficient depth in degradation to meet him on this ground. And when we consider that the *Charter Oak* has for a year or so past unsparingly assailed men of unblemished reputation for presuming to differ with it in opinion, or for exercising their own, we shall content ourselves by standing on the defensive. When such men as Dr. Hawes are vilified and wantonly abused in the editorial columns of the *Charter Oak*, it cannot be expected that others should escape. Were this slander confined to the city, where the circumstances are all well known, and where we have resided for forty years, we never would stain our columns with his name, but there are others residing in different sections of the State, who are only able to form an opinion from what they learn through the two papers, and on this account alone we are reluctantly compelled to reply to him.

He copies only a part of our article, carefully omitting those parts of it that condemn mob law, and then says: "While it ostensibly condemns the mob, it will, be it is regarded by those engaged in it, as half-justification of it, and not a few of Mr. Burleigh's candid and sober-minded patrons regard it in the same light." Who those engaged in the mob that regard our remarks as half-justification of their course, are, we cannot tell, for we are not to our knowledge acquainted with a single person engaged in that mob; neither do we know who the candid and sober-minded patrons are who regard it in the same light. Among our patrons in this city, (and we have heard nothing from any other quarter) there has been but one expression of opinion to our knowledge, and this has been in language of approval. Expressions like this, have frequently met our ear: "The *Secretary* has given the most candid and truthful statement of the affair of any paper in the city." The earliest and most efficient abolitionists among the Baptists in the city—men who freely paid their money in the support of anti-slavery principles ten years ago, when for a man to avow himself an abolitionist was to encounter reproach and scorn from his warmest friends—have expressed their approval of our article in the most hearty terms, while at the same time they have as heartily condemned the assault upon us in the *Charter Oak*, and the scurrilous course that paper has pursued for a year or two past.

Mr. Burleigh says our article is deficient in truthfulness, for "it alleges that we assailed Mr. Woodhouse's character." If we have been guilty of uttering a falsehood, then we deserve to be displaced at once from the position we occupy as editor of a religious paper, and as a member of a Christian church. We shall not attempt to refute this slander with argument; our readers are as capable of judging in this matter as Mr. Burleigh, and so we give his attack upon Lieut. Woodhouse entire, leaving them to judge of our veracity.

LIEUTENANT WOODHOUSE.

This young man, whose unfortunate pendency of brains, or obfuscation of his moral sense, led him upon a marauding expedition into the heart of Mexico, has been fortunate enough to preserve what brains he carried away with him, and on Tuesday last brought them back to Hartford under a blue-cloth fatigue-cap. His friends, personal and military, gave him a noisy reception, and a sweet taste of the "glory" he has won, by marching him up and down our streets, through ankle-deep mud, with a Sheriff's deputy at one elbow and a rum-seller at the other, and a file of soldiers behind and behind him. Thus situated, he looked marvellously like a culprit, on his way to the Penitentiary—and the vulgar anxious and downcast look which he wore, seemed to confirm the idea. The military marched solemnly through the mud, as if that was the only

path to glory—and a few idle civilians, with red rags tied round their corporations, joined in the procession, while troops of ragged urchins flanked the show, if indeed they did not constitute a part of it. Altogether, the affair was an aspect half farcical and half tragical—but could we have forgotten the occasion of the exhibition, our sense of the ludicrous would have prevailed, and we should have enjoyed a hearty laugh, in spite of the dolorous looks of some of the mud-marchers. In the evening, we understood, a dinner or a supper, was given to the doughty Lieutenant, at which the usual amount of gaseous patriotism was let off—all of which is duly chronicled in the organ of the war-hawks, the *Hartford Daily Times*.

The question naturally suggests itself—what are all this parade, and feasting and toasting for? Why are these honors—for such they are designed to be—paid to Mr. Levi Woodhouse? A few months since, he was a citizen of Hartford, not very widely known, nor much noted where known—remarkable for neither talent, learning, piety, nor philanthropy—a common, humdrum, "clever" sort of a personage, not overstocked with brains, nor ballast of any sort—yet well enough, perhaps, in his place, if he had only had sense enough to keep in it. Not one thought, then, of getting up processions or suppers in his honor. How has he earned such distinctions since? By deeds of virtue?—by labors of philanthropy? No. His only title to distinction is that he has shown a sort of bully courage in knocking out brains from heads that were, perhaps, no more plentifully stocked with that commodity than his own. He has been to Mexico, to engage in a private war, for the extension of slavery. Languishing with kindred bandits, who kill under the sanction of law, he has helped to make widows and orphans, by the murder of husbands and sons, and to send the whizzing bomb through human habitations, leaving women and children in bloody shreds, and filling once peaceful homes with horror, desolation and despair. Not to repress an invasion of his native land—not to vindicate the imperilled cause of liberty—not to subvert the wrong and maintain the right, did he assume his epaulettes and gird on his sword—but he volunteered in a war of invasion—an unjust and unnecessary war—a piratical and infamous war—a war waged for conquest and plunder, and to extend the dominion of slavery, a war which good men of every clime must needs abhor—in which intelligent agent could innocently participate, no true honor could be won—for triumph in such a contest is as disgraceful as defeat, and may, in the result, prove more disastrous. From the battlefields of such a war, no laurels are to be brought by the invader, save those which drip with the blood of murdered men, and are wet by the tears of widowed and orphanage.

To meet the red-handed homicide, from the desolated cities of Mexico, with honors and congratulations, is to sanction the Great Crime of our Nation, its attempt to subjugate a sister Republic, upon the most lying pretences, and for the most dishonorable of purposes. That such scenes can triumph in New-England, and prove the degeneracy of the times. We would no sooner participate in them, than we would by paying honor to a convicted felon, or in singing the praises of a successful pirate.

What an example is set, in these things, to our youth! How cheaply, according to such practices, estimates, can reputation be won! Neither a virtuous life, nor beneficent deeds, nor devotion to an honest calling, nor talents, nor intelligence, is necessary to secure the popular applause. The bull-dog courage of the soldier on the battle-field—the lowest style of courage, which, at best, is mere brute impulse—coupled with reckless disregard of right and obliqueness of all moral distinctions, is all that is required. "Heroes" are cheap commodities. A dozen of them could not furnish the elements for a single man.

We have spoken of the disgraceful exhibition of Tuesday, with the frankness that becomes our position, and with reference to the principles involved. Religion and patriotism alike condemn such an endorsement of a murderous and iniquitous war, and no person who has any true appreciation of either should be found participating in honors paid to homicidal deeds.

We would barely add that Mr. Woodhouse is a member of the South Congregational church, as is also his father, mother and other members of the family, who are all estimated among our most worthy and respectable inhabitants.

The next assault is politically, by attributing Mr. Burleigh's well known sympathy with Polk's administration, the war, and kindred "Democratic" movements, including hostility to the anti-slavery cause.

If the charges here brought against us are true, then we have been a vile hypocrite for years in advocating peace and anti-slavery, while we were all the while a secret friend to both. As regards our political sentiments, we would simply say, that we have not attended a political meeting, or lent our aid in the cause of any political party, except so far as our vote is concerned, since we first became a member of a church. We have our opinions, in common with others, upon the great questions that have divided the two political parties for the last fifteen or twenty years, and we mean to enjoy them; but as the conductor of a religious journal we have never thrust them upon others. In voting we have been careful to select from the three political parties the names of such candidates as we considered best qualified for the respective offices to which they were nominated, and in doing so, we have twice voted for Wm. H. Burleigh to represent the town in the State Legislature—but we did not at that time understand his true character so well as we do now. This is the "head and front" of our political offences, and the *Charter Oak* is welcome to make the most of it.

In closing his remarks, Mr. Burleigh calls "in sober earnestness" upon the anti-slavery Baptists of Connecticut to withdraw their patronage from the *Secretary* and not wrong themselves and the cause of freedom longer by patronizing an apologist for mob law, whose sympathies are with violent and evil men, both at home and in Mexico.

Here the secret and foul passions of the man's heart make themselves visible, by that malicious, revengeful spirit with which he assailed us in the Post Office. He harbors precisely the spirit and temper of an Indian, who for some fancied injury, will first tomahawk his supposed enemy, and then set his dwelling; and so with Burleigh; he first attempts to destroy our character, and then does all he can to destroy our business, and all this too, for what we did not even conceive to be the slightest offense.

He advises our anti-slavery readers "to take the *Reflector*, an able and better paper." We might here easily retort, if we felt disposed, by advising his readers to take the *National Era*, the ablest and best managed anti-slavery paper in the country; but we shall do no such thing, for it is too despicable a way to take revenge, did we desire it; but it is not in our heart to injure him. We hope his patrons will stick to him, for if we can credit his paper, he needs their aid greatly. Should we see him in the hands of a mob to-night, we would cheerfully lend our aid to rescue him, however guilty he may have been, and however much he may deserve to be injured.

He censures us for not over-estimating the mob. He says we knew that "three hundred men who came to his house and printing office, came there for the purpose of destroying his press, types and account books." We knew no such thing; in fact we knew nothing of the mob till the next day. If this had been their object, however, common sense

tells every one they might have accomplished it, for two or three apprentices boys could not have prevented them. We were told by respectable men who saw the mob, that, probably at least one half of the "two or three hundred" were spectators, and that those who appeared to be engaged in it, called only for "Burleigh." They were too polite, or too timid, after having rung his bell and being invited in, to enter his dwelling. It was not a formidable mob, as every citizen of Hartford knows, the whole amount of damage done, being estimated by Mr. Burleigh himself, as we are informed, at ten dollars! which, with the exception of the signs, will fall upon the landlords.

We have said more than we intended when we commenced this article; and perhaps we owe an apology to our readers for having noticed him at all; but we felt that justice to ourselves demanded a reply. In the article of which Mr. Burleigh complains, we find nothing to retract. We spoke the honest truth, and can substantiate all we said by the testimony of ninety-nine out of every hundred of our citizens. We are mistaken if his dastardly attack does not recoil upon himself; in the mean time we leave him to his own reflections, with the intention of never alluding to him again, unless we are compelled to do so in self-defense; which by the way will require a still grosser libel than he has yet perpetrated.

Revivals.

We gather from our Exchanges the following items of religious intelligence. It is gratifying to find that God is visiting his people in mercy in various parts of the country.

REVIVAL AT MOUNT HOLYOKE SEMINARY.—The Boston Recorder publishes an interesting letter written at Mount Holyoke, giving the progress of a revival of religion which is still in progress at the Seminary in that place. The letter says, "there are now about fifty who express the hope of the Christian, and a number who are still very anxious."

REVIVALS IN NEW YORK.—The Christian Advocate and Journal says: "Nearly all our churches in this city are enjoying special tokens of the Divine regard, in the awakening and conversion of sinners, and edification of believers; and we are happy to inform our readers that we have a considerable number of revival notices on hand, for which we could not make room in our columns this week. 'Praise the Lord; praise the Lord, O Zion!'"

NEWARK, N. J.—The Third Presbyterian church in Newark, N. J., has not been left without some special tokens of God's gracious presence during the past year. Early in the year there appeared an increasing solemnity upon the minds principally of those in early life, and within the influence of Sabbath school instruction. This interest extended through several months, and there has been scarcely a period in the year when there has not been evidence of the convicting and converting power of the Holy Spirit in this congregation. As the precious fruit of this work of grace, thirty, mostly young persons, have been received into the communion of the church on profession of their faith. Thirty-one have been received into the church by letter from other churches, and the net increase over and above deaths and dismissals is 511.

BURLINGTON.—There is an interesting revival of religion in progress in the Presbyterian church at Burlington, New Jersey, which is under the pastoral care of the Rev. Mr. Culyer. The Baptist and Methodist churches of that place participate in it.

GRANTVILLE, ILLINOIS.—Rev. C. R. Clark writes: "The last three months have been crowded with events of deep and thrilling interest. My house, some part of the time, has been filled with anxious inquirers, many of whom are now rejoicing in hope and growing in the knowledge and obedience of the truth. I have multiplied meetings as circumstances seemed to require."

"The number who are the subjects of this work, it is difficult at this time to state. Twenty-three united with the church, at our recent communion, on profession, and three by letter. A number more have been examined. Some have also united with the Baptist church. Quite a number who came from other places and attended our meetings, have given evidence of a change and have united themselves to the people of God where they reside."

RUSHVILLE, ILLINOIS.—Rev. T. J. Hassell, says: "A revival of religion is in progress about eighteen miles from this place, chiefly among the Methodists and Baptists—the only one of which I have learned of in this part of the State."

MISSOURI.—"In Western Missouri," writes a correspondent, "there has been a more extensive interest manifested on the subject of religion this season, than for many years past. Revivals have been in progress, at different places, almost continually since the latter part of July."

ALBANY, N. Y.—We are delighted says the Albany Spectator, to hear that a good work of grace is going on in the State St. Baptist church in this city. Several are rejoicing in the Lord. There is also a precious season of refreshing at the Perry street Methodist church, and a more general religious interest seems to be spreading through the city.

The Congregational Journal contains a letter from Rev. Mr. Curtis, of Woodstock, Ct., which says:—"The commencement of the present year found my beloved people in the midst of an interesting and cheering revival of religion, in which Christians have appeared desirous of returning to their first love, and in which a goodly number among the young people of my charge, and several also in the Academy in this place, have hopefully passed from death unto life. Weekly we meet with new inquirers, and we hope the good work is still extending."

The Hartford Religious Herald gives a long account of a work of grace in Jackson, Mich., under the preaching of Rev. Mr. Avery.

At the South and West, revivals seem to be frequent and powerful. The Messenger contains the following notices:

A correspondent in the Cherokee country, Georgia, writes:—"A great revival of religion has taken place in this region. More than five hundred have been hopefully converted."

Of Sumner Co., Tennessee, and the adjoining region in Kentucky, a correspondent says, "that during the last three months I have seen two hundred and sixty hopeful converts, and more than that number of inquirers."

"In West Tennessee," writes a correspondent, "during the autumn, I have attended six camp-meetings, at which more than two hundred persons professed religion."

In a county in Georgia, the work of grace has been in progress in a flourishing Sabbath-school, established some months previous by a colporteur

of the Tract Society, in which there were thirty-five of the pupils who gave evidence of a change of heart.

"In Western Missouri," writes a correspondent, "there has been a more extensive interest manifested on the subject of religion this season, than for many years past. Revivals have been in progress at different places almost continually since the latter part of July. I suppose the converts on my field, since that time, would number at least five hundred."

The Christian Chronicle of Feb. 2, says, the religious interest in West Philadelphia seems to enlarge. During the past week, there were several remarkable and interesting conversions. The young men, especially, appear to be deeply impressed. On Lord's day evening, seven were baptized by the pastor, which was witnessed by an immensely crowded congregation.

The same paper notices a revival at Camden, N. J., where twelve converts were baptized the Sabbath previous, making twenty-one in all, since the revival commenced.

The Boston Recorder states that a revival is in progress at Westminster, Ms. About thirty individuals have been converted. Christians are still hoping and expecting to witness further displays of divine mercy. "At the present moment, they are rejoicing with trembling; rejoicing at what they have already seen of the mercy of God, and trembling lest they shall do, or neglect to do something, that shall grieve the Holy Spirit, so that his blessed influences shall be withdrawn."

Catholic School Books.

A little volume entitled "The Catholic School Book" has accidentally fallen into our hands, which is quite a curiosity in its way. It is "designed for the instruction of youth of both sexes in the English Language, and the paths of true religion and virtue," and is used as a text book in the Catholic school in this city. The lessons relate to the most remarkable portions of history recorded in the Bible, beginning with the creation, and continuing the history down to the time of the beginning of the Christian Church. The worship of the Virgin, and devotion to guardian angels and saints, is taught in these lessons. It may be a matter of curiosity to some of our readers to know what kind of an education some of the children in the city of Hartford are receiving, and for this purpose we make a single extract from Lesson XII, p. 160.

"Have recourse to her in all your spiritual necessities; and for that end order to her daily some particular prayers; say your beads, or the little office some times in the week; perform something in her honor on every Saturday, whether praying, abstinence, or alms; honor particularly her feasts by confession and communion."

Be mindful to invoke her in temptations, and in the dangers you find yourself in of offending God. You cannot show your respect better than by applying yourself to her in these urgent necessities, and you can find no succor more ready and favorable than hers. It is the counsel of St. Bernard, "If the winds of temptation be raised against you, if you run upon the rocks of adversity, lift up your eyes towards that star, invoke the Blessed Virgin. In dangers, in extremities, in doubtful affairs, think upon the Blessed Virgin, let her not depart from your mouth, nor from your heart; and that you may obtain the assistance of her intercession, be sure to follow her example."

If you perform this you will have a true devotion to the Blessed Virgin, you will be of the number of her real children, and she will be your mother, under whose protection you shall never perish. Remember well that excellent sentiment of St. Anselm, who feared not to say, "That as he must unavoidably perish who has no affection to the Blessed Virgin Mary, and who forsakes her; so it is impossible he should perish who has recourse to her, and who regards with the eye of mercy."

I shall conclude with an excellent example which I shall produce for a proof of this truth. St. Bridget had a son who followed the profession of a soldier, and died in the wars. Hearing the news of his death, she was much concerned for the salvation of her son, dead as she supposed in a condition; and as she was often favored by God with revelations, of which she has composed a book, was assured of the salvation of her son by two subsequent revelations. In the first, the Blessed Virgin revealed to her that she had assisted her son with a particular protection at the hour of death, having strengthened him against temptation, and obtained all necessary grace for him to make a holy and happy end. In the following, she declared the cause of that singular assistance she gave her son, and said, it was in recompense of the great and sincere devotion he had testified to her during his life, when he had loved her with a very ardent affection, and had endeavored to please her in all things.

This, Theotimo, is what real devotion to the Blessed Virgin did merit for this young man and for many others; she will be as powerful in your behalf if you have a devotion to her, if you love and honor the Blessed Virgin in the manner we have mentioned."

Conn. Bap. Education Society.

Mr. Editor,—"A recent communication from the Secretary, relative to the wants and claims of the Education Society, has suggested the inquiry—

Why this Society should command so little sympathy from the churches of this State. It is well known that its chief support has been and is drawn from a few churches who come up from year to year nobly to its aid. But why is this? It is not thus with other benevolent interests. To these, in every part of the State, our churches are equally alive. The claims of Home and Foreign Missions are not barely acknowledged, but welcomed and responded to, with becoming liberality. But with how few churches is the cause of Ministerial Education welcome—how few pastors have the heart, at best the courage, to present and urge its claims. While they do the home work of the missionary cause with delight, in the cause of Ministerial Education the aid of an agent is regarded as a decided and much desired relief. The pastors of our churches know and feel the importance of Ministerial Education, and want to see the Society more liberally and worthily sustained, and yet they shrink from sympathizing actively with its responsibilities. Now this state of things is a serious evil, and the interests of Ministerial Education will drag heavily until it is removed. An appeal in behalf of indigent worthy young men may awaken an occasional temporary interest with a few, but will avail little for a permanent and reliable support. It is not to be conceded that in many of our churches there is a decided opposition, not to an educated ministry, for the importance of this is beginning to be generally felt and appreciated; but against educating men for the ministry without a primary reference to their being called *hereds* of God, and especially *called thereof* of the Holy Ghost. Nor is this a distinction without a difference. It is a radical idea with Baptists that no man taketh this office upon himself, but that he is called of God as was Aaron. They believe quite as little in "growing ministers" as they do in "growing Christians," and consequently regard perhaps with undue jealousy, and even looks in that direction. The popular feeling is—let us confess that we sympathize deeply with it—that if for a ministry taught in the sciences and literature of this world, we must renounce

or lose a ministry called and taught of God, then it were infinitely preferable for the church to dispense with the abstract advantages of Ministerial Education. But though such a result has been and might again be, yet it need not be; nor to our mind, in the present aspect of things, is there any danger that it will be. The general sentiment of the domination upon this subject, is at present, and we trust will continue to be sufficiently conservative to counteract any tendency to an opposite extreme.

An educated, intelligent evangelical ministry, called of God and anointed of the Holy Ghost to the work, is one of the greatest blessings which God bestows upon the church. And to this sentiment we believe the churches of Connecticut are prepared to respond. They do not want a godless ministry to be sure; neither do they want an ignorant ministry. They want Christ's ministry, aided by whatever of education may be necessary to make them good ministers of Jesus Christ.

We do not believe ourselves that the cause of Ministerial Education, at least with Baptists, can be advanced by making it the "sine qua non" in the Christian ministry. It is not that. It has one importance to be sure—a great importance—but that importance is secondary and relative, not primary. The grand element of the Christian ministry is experimental piety—a knowledge of the truth of Christ—and education is valuable because it enables one with more readiness and acceptableness to communicate that knowledge to others. To aid young men in obtaining an education for this end, is the object of the Education Society. And it really seems to us, that, viewed in this light, it cannot fail to commend itself to a more enlarged and generous support from the churches. If there is a benevolent enterprise which they ought emphatically to make their own, it is this. Our fathers in the ministry have often been called uneducated men, and their want of early literary advantages and their consequent disability held up in an indelible, false light. But the fact is, they were not, and are not, uneducated men, if we regard the end of education—namely, ability to think and know, and to teach what is known. In the Scriptures they were and are mighty men, and most of those whom we know, have attained a discipline of mind and a power of analysis in the conception and presentation of truth, which for popular instruction is often superior to that possessed by those who have enjoyed high literary advantages. Still they have attained this by a severity and protraction of effort—of labor—of hard study, to which it were not wisdom to subject the rising ministry. We hope never again to hear our venerable and rapidly retiring ministry compared to Samson's grinding in the mill, with his eyes put out. Such comparisons only injure the cause which they would advance. We love our aged ministry. We love them for their piety, intelligence, soundness in the faith, and above all, for what constituted the great burden of their ministry—the preaching of Christ and him crucified. Whatever they did not know, they did know Christ, and preached Him, and let it never be forgotten that whatever a man may know, if he know not Christ, he yet knoweth nothing as he ought to know.

Liberty in Turkey.

The Sultan of Turkey and his prime minister appear to be great and good men. When the Sultan came to the throne, he issued a declaration which would have done honor to any Christian statesman; and ever since, he has been laboring with his whole soul in accordance with that declaration. None but a great man in heart and head, would have reigned as he has. His treatment of those Armenians who under the instructions of American Missionaries have turned away from a Christianity of forms to a Christianity of spiritual life, has been most remarkable. An infidel man, or a fearful man, or even a Conservative man, would have thought it wise to know nothing about the matter, but to let the Armenian Patriarch and his Church, and the American Missionaries siding with the people or with the Patriarch, settle the affair as they might. But the Sultan has taken the trouble to understand the matter, and the responsibility of delivering his faithful subjects, charged with no crime but heresy, from the hands of their powerful and bigoted oppressors. The scene is one of great interest, and the eyes of the world will be turned upon it. Bible Missionaries from the land of the free, with their earnest pupils around them, on one side; the official representative of an old hierarchy, sustained and urged on by persecting ecclesiastics, also from the land of the free, persecting the students of the Bible; and the great Turk taking the side of the few and feeble Bible men, merely because theirs is the side of righteousness!

Tyranny must surely be in a poor way when the Sultan and the Pope abjure it; and freedom may lift her persecuted head when they take her hand. The whole world is earnestly engaged in studying the great questions of individual rights and duties, and freedom is recovering back the rights which the violence of usurpation and long ages of superstition have wrested away. Liberty is slowly recovering from the grasp of tyrants, and even of honest men who hold scepters timorously. But what is gained now, will be kept, we trust, until the broad equality of men is universally acknowledged, and the government of God through the people everywhere acknowledged. The position of England in all these discussions is very grand. Great as is the power of hierarchy in her government, her Canning and Cowleys, and her representatives generally, take the side of freedom in religious opinion.—*Jour. of Com.*

ABOLITION OF SWEDISH SLAVERY.—The monarchies of the old world are moving, one after another, in acts that bring deliverance to the slave. The lead of England in this cause, is followed by other kingdoms. Within the last year, Denmark has proclaimed liberty to her bond-children, and now Sweden, her northern neighbor, as if catching the inspiration of the example, makes a similar proclamation. While the policy and legislation of our Republic have hitherto been to strengthen and extend slavery, the kingdoms, and even the throne of the East, are moving for its overthrow. The Ottoman Sultan, the Dey of Tunis, the Pope himself, have all been furnishing examples of humanity, that may well cause Anglo-Americans to blush.

The last number of the London Anti-Slavery Reporter contains official documents by which slavery is completely abolished in the Swedish colony, St. Bartholomew. Governor Hassum, in issuing his proclamation to this effect, calls upon the emancipated slaves to endeavor, by gratitude and industry, and becoming demeanor, to make their liberty a blessing to themselves and their former

masters, closing with the following excellent suggestion:—

"And we do furthermore, call upon them to attend the morning services in the respective churches, to-morrow, Sunday, and then, with humble hearts, to offer up sincere thanks to Almighty God, for his great mercy, imploring him to grant them power to make an honorable and Christian use of that liberty they now enjoy."—*Chr. Reflector*.

Ordination in Turkey.

It seems that the evangelical Armenian Churches in Turkey are to bear the Puritan stamp. An ecclesiastical council met at Nicomedia, on the 27th of November, for the purpose of ordaining Mr. Minasian Haroutian, as pastor of the churches at N. and Adabazar. The council was composed of Messrs. Dwight and Wood, American Missionaries, and Rev. Mr. Simon, pastor of the 1st Ev. Arm. Church at Constantinople, with his delegate, and the delegates of the two Churches that had called the pastor elect. The candidate was fully examined as to his Christian experience, his views in entering the ministry, and his doctrinal knowledge; on all which points the result was satisfactory. Mr. Simon presided, preached the sermon, and made the ordaining prayer. Mr. Wood charged the pastor, and Mr. Dwight the people. The singing was of Old Hundred, St. Martin's, and the like, and the whole exercises occasioned the deepest interest both to the people and the missionaries.—*Bost. Reporter*.

Amusing.

The new editor of the *Religious Herald*, who writes under the signature of a "does not seem to relish our remarks upon his article headed 'the arms of the church.' Hear him. 'He, (the Secretary) evidently does not like the figure by which we represented the church. He prescribes that of a building, [so did Paul] to a human person, but at any rate is opposed to a church with 'two arms.' Probably his ideal of the church is a *one armed*, deformed, half-developed being; and in fact we fear the Baptists' churches have but one arm, and that some of them think that is immolation. We are for the church in its proportion and beauty, and think that two arms are essential both to its comeliness and strength. If the Baptists prefer a maimed church, with one arm cut off, or a diseased church with one arm paralyzed, their preference is a strange one, but let them enjoy it."

Very liberal, truly. Wonder if all this courtesy and divinity arises from *Christian Virtue*.

FOREIGN MISSION FUNDS.—The receipts for the month ending January 1, 1848, as reported in the Missionary Magazine, amounted to but \$4,812 48, which is about \$1000 less than is actually needed monthly from the first of December to the first of April to relieve the Board from embarrassment. The whole amount received from April 1, 1847, to January 1, 1848, is but \$49,007 51.

We do most sincerely hope that every church in this State will contribute something to this object, before the annual report is made out. It is painful to anticipate a heavy debt resting on the Board at the end of the year, and it will be more difficult to meet it another year, if we should allow it to accumulate. Now is the time to do something if we wish to prevent our missionaries from being recalled.

A HINT TO PREACHERS.—Mr. Wesley, in a letter to one of the preachers in connection with him, says: "Screen no more at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice."—*Boston Recorder*.

THE UNIVERSICUM.—A paper entitled "The Universal and Spiritual Philosopher," has reached us through the Post Office. It is published in New York, by S. B. Brittan, and in its mechanical appearance is a very respectable looking paper; but of its contents we are not prepared to speak in terms of praise. The *Universalum* is an avowed advocate of A. J. Davis' doctrines, as set forth by him in his professed spiritual *clairvoyant* visions, and consequently is infilled in its tendencies, for it denies some of the plainest revealed truths in the Bible. In an article, purporting to have been written by A. J. Davis, the authenticity of which we doubt, if Davis is the unlettered man he has been represented, he uses the following language:

"Such is the human soul; we find in it no desire for evil, for wickedness; no innate affections for sin, no 'total depravity,' such as theologians imagine they discover, and discourse upon so frequently, to the terror and consternation of their congregations. No; but we find in it the holiest elements of which it is possible to conceive—every thing that is calculated to make us love man, and adore his manifestly wise Creator."

Here is a new divinity, worthy of the source from which it emanated, for we learn from other sources that this paper is managed by several Universalist preachers, who are one step in advance of some of their brethren in boldness if nothing else. Probably they have ascertained that no money can be made out of the publication of Davis' work and the paper, than by preaching the old worn-out doctrines of Universalism; the paper having a circulation as we have somewhere seen it stated, of several thousand copies weekly. This paper may deceive many by its pretended professions to truth and morality, but there is a serpent coiled beneath its folds, and we would caution those, if there are such among our readers, who have a love for the marvelous, to beware of its insidious wiles, for it will be dangerous for young and uncultivated minds to tamper with it.

A SHREWD CONJECTURE.—The Postmaster in — writes us:—"The Alabama Baptist sent to this office to the address of —, is not taken out. I know of no cause, unless money is more interesting than religion to the man."—*Alabama Baptist*.

A drover was fined seven dollars and costs, for driving a drove of cattle through the streets in Litchfield during divine service, on the Sabbath. He had done the same thing before, and the people seemed to think that a little caution in the way of a fine would prove a salutary lesson to him. He will, probably, be more cautious hereafter.

Commodore Ridgely, U. S. navy, died at Baltimore on Saturday last, of gout in the stomach. He entered the service in 1799, and his Captain's commission is dated in 1815.

WHIG NATIONAL CONVENTION.—The news from Washington is that the Whigs in Congress have determined that the National Whig Convention shall be held at Philadelphia, on the seventh of June next, at Independence Hall.

Peace Rumors.

Every political paper that we have seen more or less of these. In some asserted that the basis of a treaty reached Washington; others contended that such a document was Mexico. From all we can gather, ports, and from assertions in the papers, we are inclined to the opinion of peace has been offered to Mexican Commissioners which have not been accepted. If this is so, no one is known respecting the terms of the ship *Edith* which left Vera Cruz among other items and rumors of the following.

The rumor prevailed in the city of the Mexican Commissioners had been based upon Mr. Trist's proposition, which had been sent out of the city. The departure from the *Edith* Mr. Trist was supposed to be a \$500,000 for the territory proposed to be ceded to the United States.

A Vera Cruz letter writer says: "We have news to-day from Queretaro, that the President after his resignation, has gone out of office, expired, and Penn y

Poetry.

From the Christian Observer.

The Better Voices.

Many voices speak within us,
Which, if rightly understood,
Like our better angels, win us
To the true, the pure, the good.

Speak they 'mid the world's commotion,
Softly, when the wild passions rave,
Like a whisper of the ocean,
Heard above the swelling wave.

Like the murmur of a streamlet,
Rising o'er the fitful blast,
Seeming, as some guardian spirit,
Sighing till the storm be past.

In the twilight calm of Nature,
Wakes the better voice within—
Shadows forth the dim, great Future,
Summons back what'er hath been:

Stern, yet tender, passes sentence
On each erring action past;
Promises, to deep repentance,
Peace and victory at last.

Rouse thee, fallen soul! to labor—
Firm, yet humble; weak, yet strong;
Hopeful, earnest, patient ever,
For the conflict is not long.

Faint not, if some foe or wrong,
Snatch the victory, almost won;
Think "there's time to win another,"
Ere the passing day is done.

Waste not, then, despairing, sighing,
What of sunlight may remain!
Fast the day of grace is flying,
And it never comes again!

Thousand tears of burning anguish
Not one record can efface—
Win thee back one golden moment,
Nor one guilty line retract.

Never can the jewel square'd
Shine again upon thy brow;
Stars that from their orbit wander'd,
Where their place in heaven was?

Vain to weep o'er treasures scattered,
Wreck'd and lost on Folly's shore;
Trim thy bark, so sorely shattered,
Breathe the stormy wave once more!

But be humble—ne'er forgetting
Where thy strength and wisdom lie;
Through all dangers thee besetting,
Heavenward lift thy trusting eye.

"Before what great victory was it that Napoleon,
on being told by one of his generals—'We have
lost the battle!'—calmly drew out his watch and
re-marked, 'We have time to win another!'"

Religious & Moral.

From the Tennessee Baptist.

Reasons why I became a Baptist.

BY WM. L. SLACK.

It is not my design in this communication, to enter largely into the discussion of my subject, but rather to state the circumstances and reasons which led me to abandon Pedobaptism, and to adopt those sentiments advocated by the Baptists, and to my mind clearly exhibited in the Holy Scriptures.

About three years ago I proposed to my wife, who was a Baptist, to have our little daughter sprinkled; she remarked, she had serious objections to it, but yet, if I was determined to have it done, I might bear the responsibility. This declaration astonished me not a little, for I thought that Infant Sprinkling was an ordinance so well attested by every shape and manner of evidence, scriptural, historical and reasonable, that the most ignorant and prejudiced, when the facts were properly presented, would be compelled to adopt and advocate Pedobaptism. My first step, then, to the accomplishment of my purpose was, to overthrow and dissipate my wife's conscientious objections to this scriptural and reasonable ordinance; and I set myself to work immediately, to cull and select from every source within my reach, the arguments for its support. I searched, read, selected, considered and rejected almost every argument presented to my mind.

The solid, ancient, adamantine foundation upon which I thought my superstructure was built, seemed now to exhibit some time-worn rents, which no art could fully repair. I could not see distinctly the bearing of those arguments for Infant Sprinkling, and it was indeed plain that they required great labor, and a patient and diligent effort of the mind to render them at all intelligible. The apparent weakness of the arguments presented by my Authors, I attributed to a deficient understanding of their subject. I took up the Assembly's Confession of Faith, turned to the article Baptism, page 120, hoping to find here every thing satisfactory to dissipate my doubts, and to re-assure my mind. I read that Baptism was "a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins," and that "by the right use of this ordinance the grace promised is not only offered but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) &c."

I asked myself, can Baptism mean all this? Surely, I have been greatly in the dark upon this important subject! Is it possible that by its right use, promised grace is not only offered, but really exhibited and conferred by the Holy Ghost? I had often denied the intrinsic and essential importance of Baptism, but here it is exhibited as the very essence of salvation, in the clearest and most emphatic manner, and although Romans vi. 3—5 rose to my mind, yet I was inclined to think that I did not understand the subject, and that the Assembly of Divines, the most learned body of Theologians in the world, knew better than I could possibly know, and that Baptism meant all they said, and nothing less. I consoled myself with the reflection that

if I were not able to prove and maintain the ordinance in question, I could easily refute the arguments and objections brought against it, not thinking, that of necessity, the *onus probandi* fell to my lot. I took up Pengilly's "Scripture Guide to Baptism," because represented to embody, in a small compass, the views and arguments of the Baptists on this subject, fully determined to consider and refute it step by step, for I felt that this would be a light and trifling task. I read it partly, but instead of finding its refutation an easy task, I found it, to my surprise, so filled with God's revelation and Christ's own words, that I laid it aside for the present, with the resolve that at some future period I would give it an impartial and attentive consideration. I was not satisfied in my mind, yet I communicated my feelings to no one at this time.—Reflection after reflection arose as circumstances favored, and in despite of all my efforts to the contrary, my doubts and objections increased, so that I no longer felt that I was omitting an important duty, by not having my child sprinkled.

A few months since I went to work, to investigate the subject, desiring to be guided by what Christ would say, and determined to receive, believe and obey whatever in my judgment the scriptures would present. I turned to Matt. iii., and read of John baptizing "in the Jordan," and Mark i. 5, "in the river of Jordan." This language so fully and explicitly declares what was done, that to my mind it needed no comment. Matt. iii. 11, next presented itself, "I indeed baptize you with water," and the corresponding passages in Mark i. 8, Luke iii. 16; John i. 26; Acts i. 5; and all these translated "with water." I placed these passages in connection with, "in Jordan," and "in the river of Jordan," and a manifest inconsistency to me in the translation. It does not express a continuation of the same, but an idea quite different.—To say John baptized "in the Jordan," and still more explicitly "in the river of Jordan," and then as a continuation of the same, that he baptized "with water," conveys a great inconsistency, and carries with it its own refutation. The passages above cited, translated by *in water*, would exactly accord in idea, and is the proper and literal rendering of the Greek. We can with propriety say "with water," not taking it in connection with "in the Jordan," but if, "in the Jordan," had been translated *with the Jordan*, as it should have been to accord with "with water," the absurdity would have been too glaring to have been received.

But the 16th verse directly strengthens and establishes the same construction, for "Jesus when he was baptized went up straightway out of the water," and again, Acts viii. 38—39, "and they went both into the water, both Philip and the eunuch;—and he baptized him." And when they were come up out of the water, "and again, Rom. vi. 4—5, therefore we are buried with him by baptism into death." How exactly in accordance are the above quoted passages! what a beautiful continuation of the same idea! How irresistibly does immersion force itself upon us as the only idea implied! I care not for nicely spun theories, and long and detailed reasonings upon the subject; the language is sufficient, complete, and perfectly intelligible. I next examined the commission, Matt. xxviii. 19—20, "Go teach (matheteuete) all nations;" the question occurs how can infants be taught?—Instruction here is a pre-requisite to baptism. I might be mistaken, and I turned to Mark xvi. 15—16, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized," &c. How can I be mistaken—could language be more clear and intelligible. How can we avoid the conclusion; first, that the gospel must be preached; second, that the person must believe; third, that he must be baptized. If such explicit language were used in the common transactions of life, one hundred and ninety-nine in one thousand would form a like conclusion. I can see no grounds, whatever, here, for infant sprinkling, for they cannot understand if they are preached to, neither can they believe, if the truth were presented ever so plainly.

I intended, if possible, that not a shadow of a doubt should possess my mind upon the all important truths of the Scriptures, and I referred to the promise, Acts ii. 38—39, for the promise is unto you and to your children, (*teknois*). What promise is it? Baptism? No! but the promise of the Holy Spirit. Permit me here to remark, that I have often during several years past, in hearing my classes in Greek, met with the word *teknon*, and I have never, to my knowledge, translated it "infants," and the sense of the context would be plainly violated to do so. When very young children are referred to, the word *paidia* or *paidion*, a diminutive for *pais* (child) is used; see Greek text, Mark x. 14—15; Matt. xix. 14; Luke xviii. 16; Matt. xiv. 21, &c.—But to refer again to Acts ii. 38, 39, as quoted above, those children are mentioned in verse 17, as "sons and daughters prophesying," and verse 38 requires repentance before baptism. I asked myself, can I desire more evidence upon a subject already doubly plain? The sun in his splendor could not more fully enlighten objects within the influence of his rays, than the word of eternal truth enlightened my mind upon this subject, heretofore so clouded and difficult. That I might be in possession of all the facts relating to this interesting ordinance, I turned successively to those passages considering household baptism.

1. To Cornelius, Acts 10. 2. To Lydia, Acts 16. 3. To the Philippian Jailor, Acts 16. Lastly, to Stephanus, 1 Cor. i. 14, and I could bring to view, not a single passage or idea favoring infant sprinkling, or that any one was baptized without previous belief and regeneration. Christ took little

children (*paidia*) up in his arms; put his hands on them and blessed them, notwithstanding the opposition, made by the disciples to their parents or friends presenting them. The passage certainly does not say, he sprinkled or immersed them, but that he blessed them. Must I infer that he baptized those infants? My mind refuses to do that, which the plain language denies. I desire to obey the commands of Christ, and when he says one thing, he cannot mean by inference another. "Of such is the kingdom of heaven," Matt. 19: 14, has been my favorite passage, and I have labored, anxiously labored, to make this mean that infants were recognized by Christ as members of his Church. Certainly, if infants are members of the church, by the above declaration of Christ, they are so by blessing and not by baptism. "Of such" always presented itself to me, like the mirage to the traveller in the desert, the nearer I approached, the more evident the inconsistency. I frequently advanced it in argument, but was compelled as frequently to relinquish it, for some stronger and more tenable point. The evident inappropriateness of the passage, to the maintenance of my argument, I could well reconcile to myself by attributing it to my inability of discussing and ignorance of the subject. Can it mean of such children? The laws of language, principles of interpretation and rules of logic, are against such a construction. I can reconcile it to my mind in no other way than that the followers of Christ were to exhibit the humility and obedience of children. As little children, humble, forgiving and obedient to their parents, so the followers of Christ, who receive him in truth and sincerity, will really be, and appear humble and obedient to God their Heavenly Father,—to Christ their Redeemer,—and be willing to submit without a murmur to every divine command. There is one more point which has held an extensive influence over my mind, although I could never understand it, so as to make it either reasonable or intelligible—the analogy between the Old and New Testament dispensations. Although once a favorite argument, yet I cannot see the analogy between the Jewish congregation and Christ's church; the former carnal and comprising the whole nation; the latter spiritual, and strictly including only those regenerated, or born of the Spirit of God. I cannot, and never could, see the analogy between circumcision and baptism, although I received the latter, as coming in the room of the former; and here permit me to remark, that I look upon baptism as a positive institution of Christ, which neither be contracted nor enlarged, and therefore it cannot depend upon analogy, but upon the direct expression of the institution itself.

But let us for one moment see how far this resemblance extends; As the male posterity of Abraham, whether believers or unbelievers, were baptized; as male children eight days old were circumcised, so at that age should they be baptized; as circumcision was not performed in the name of the Father, Son, and Holy Ghost, so the ordinance of baptism should not be; as male servants bought with money were circumcised, and that without reference necessarily to faith and regeneration, so in like manner should male servants be baptized; as circumcision introduced into the Jewish congregation, and entitled the persons, having received that rite, to its privileges, so baptism should entitle to the privileges of Christ's church; but it does not always do this. Infants are not allowed the privileges of communion in the church to which they belong. They are debarred this, until mature age, or years of discretion, when by a profession of faith in Christ, they are presented to the church as members fit to partake of the emblems of the broken body and shed blood. Is this thing so?—and yet will it be charged upon Baptists that they are restricted communists? Give justice to whom justice is due. And in conclusion, it is with deep sorrow and regret that I have left the Presbyterian church, and especially the one to which I have been attached for several years. Raised and educated by Presbyterian parents, surrounded all my life by its influences and affections, my heart is full of deepest sorrow, at having withdrawn from under its great and wide-spread banner, and from brethren and sisters, whom I have long cherished with a fond and sincere attachment.—A candid and earnest investigation of the word of God, has been the means which has led to this solemn determination. God's word is my guide in this life,—it will hold me responsible in the great day of reckoning, and to have obeyed it on earth while surrounded by trial and temptation, will be a source of infinite and unalloyed happiness in the kingdom of God in Heaven.

Cruelty Killed by Kindness.
A young woman in Vermont married a poor, but worthy man, against her father's wish. He drove from her house, and closed his door and heart against them. They came into the vicinity of Boston, went to work, and prospered. After many years, the father had occasion to come to Boston. He concluded to go and see his daughter, expecting a cold reception. His daughter and her husband received him most kindly and lovingly. After staying with them a while, he went back to Vermont. One of his neighbors, hearing where he had been, asked him how his daughter and her husband had treated him. "I never was so treated before in my life," said the weeping and broken-hearted father. "They have broken my heart—they have killed me—I don't feel as tho' I could live under it." "What did they do to you?" asked the neighbor. "Did they

abuse you?" "They loved me to death, and killed me with kindness," said he. "I can never forgive myself for treating so cruelly my own darling daughter, who loved me so affectionately. I feel as if I should die, when I think how I grieved my precious child, when I spurned her from my door. Heaven bless them, and forgive me my cruelty and injustice to them."

Who does not see in this an infallible cure for difficulties between man and man? There is not a child, nor a man upon earth, who would not feel, and say, that the daughter, though so deeply wronged and outraged by her angry father, did right in treating him as she did. That father was her enemy, but she was not his. He hated her, but she loved him.

COLORED WOMAN AND THE SAILOR.

A worthy old colored woman in the city of New York, was one day walking along the street, on some errand to a neighboring store, with her tobacco pipe in her mouth, quietly smoking. A jovial sailor, rendered a little mischievous by liquor, came sailing down the street, and, when opposite our good Phillis, saucily crowded her aside, and with a pass of his hand knocked her pipe out of her mouth. He then halted to hear her fret at his trick, and enjoy a laugh at her expense. But what was his astonishment, when she meekly picked up the pieces of her broken pipe, without the least resentment in her manner, and giving him a dignified look of sorrow, kindness and pity, said, "God forgive you my son, as I do." It touched a tender chord in the heart of the rude tar. He felt ashamed, condemned and repentant. The tear started in his eye; he must make reparation. He heartily confessed his error, and thrusting both hands into his two full pockets of "change" forced the contents upon her, exclaiming, "God bless you, kind mother, I'll never do so again."

Perseverance.

Senator Cameron, of Philadelphia, uses a letter-stamp on which is engraved a printing press, and over which is the motto,—*"Persevere."*

Twenty-five years ago, and this same Senator of the United States Congress was seen to enter a printing office at Harrisburg, Pennsylvania, with a small bundle of clothing flung across his shoulder on a stick, asking for labor, whereby he might earn sufficient to support himself and indigent parents. He was taken as an apprentice to the business—served his employers faithfully, and now twenty-five years afterwards we find that he has graduated from an obscure printing office, to the Senate chamber of the United States! Then he was but a poor boy—now he is the distinguished Senator from one of the largest and noblest States in the Federal Union! So much for the republican origin of our statesman, and so much for the fostering and congenial influence of that humble and excellent institution of learning, A PRINTING OFFICE. Mr. Cameron may feel justly proud of his letter-stamp, with its characteristic engraving, and still more proud of that motto—*PERSEVERE!* *Woonsocket Patriot.*

A Comet Expected.

We learn from the American Almanac, of 1848, that a return of Pngre's Comet, which appeared in A. D. 1204 and A. D. 1556, is expected this year. The period of the comet is presumed to be every 292 years—and Mr. Hind, of England, agrees with the most celebrated geometers and astronomers of the day, in their calculations of its orbit and return. On former occasions it approached very near the earth, and the display was really magnificent. We have referred to Mr. Pierce's List of Comets, published in the American Almanac of the preceding year, and find that the perihelion passages of this comet on its two former appearances were July 27th, 1204, and April 21, 1556. Perhaps some of our learned professors of Astronomy will throw some light upon the subject—and enable the curious to learn when the celestial stranger may be expected, and in what quarter of the heavens he may be looked for.

Potato Rot.

Much has been written on the subject of the rot in potatoes, which has occurred for several successive seasons, and which both in Europe and America has destroyed a large proportion of the crops. The extent of the blight is well known, but the cause and remedy seem no better understood than when the malady first made its appearance.

Of the causes which have been suggested, the following are the principal, which we take from the (London) *Gardener's Chronicle*—*Courant.*

1. The bad season of 1845.
2. Attacks of paratitful fungi.
3. Insects, worms, (the idlest of all species.)
4. Frost.
5. Lightning.
6. Exhausted vitality.
7. Bad cultivation.
8. Guano, and other manures.
9. Miasmata, such as produce cholera in man, and murrain in cattle.

We agree with the Editor of the *Chronicle* that "none of these causes appear tenable," unless it be the last. From the first appearance of the disease, the writer has attributed it to some molar atmospheric influence, which has occurred from some secret natural cause, and which in the providence of God has been permitted as a judgment. It seems apparent, at least to the writer, that the disease did not originate in the soil, nor is it attributable to any defect in the potato itself. The remote cause is some peculiar change in the atmosphere, which we may never understand; the prox-

imate cause, consequent upon that change, is the derangement of the functions of the stalk and leaves.

No satisfactory evidence exists, so far as the writer's knowledge extends, that a single ripe potatoe has ever been affected.—When the disease first made its appearance, some two years since, the early garden potatoes all escaped; and field potatoes which were planted early, also escaped in proportion as they were ripe and the stalks were dead. It was the late, and unripe portion of the crops which suffered. And this, it is believed, has proved true in every subsequent season. The accession, or occurrence of the blight has indeed varied as to time, in different seasons. This, it may be impossible to account for, and the writer will attempt no speculations on the cause of the variation.

But admitting the atmospheric theory—that the stalks are primarily affected—may not the process by which the tubes become affected be easily traced? A late eminent writer observes: "The potato, according to our understanding, has two sets of roots, which perform entirely different offices for the plant; the proper roots, which take the unelaborated food from the soil, and the stolens, or fruit-bearing roots, which receive the elaborated food, and convey it to the tubes. The first are produced as soon as the seed germinates, the latter not till the plant has made most of its growth. The first strike down obliquely; the latter shoot horizontally, and repose near the surface." Assuming these statements as correct, it is apparent that the tubes receive no aliment directly from the earth, but that its pulsation must first ascend in the form of sap or juice through one set of vessels into the stalk and leaves where it is elaborated, which being accomplished, it is transmitted by another set of vessels to the potato itself?—Hence, a blight of the leaves and stalks, which should not at once destroy their functions but serve to poison them, and thus cause them to elaborate an acid or vitiated food, and transmit it to the potato, would lay the foundation of disease and decay.—And the longer this process was continued, the more vitiated food would be transmitted, and the greater would be the injury. If the tube was but half grown, the stalk would be proportionately green, and the injurious process be longer continued. If the potato was nearly ripe, still the process might proceed, and acid food be transmitted sufficient to cause its decay, in the course of weeks or months. And does not this account for the fact that potatoes, which appear fair and sound for some time after they are housed, ultimately betray symptoms of disease, and in the course of the winter become worthless? They were inoculated with the disease, and in process of time the infection breaks out. Upon this theory different varieties would suffer unequally, being more or less hardy, and the same variety on different soils might also be differently affected. It would also follow that potatoes whose vines were protected by the foliage of trees or by weeds would be less affected; and this, according to the observation of the writer, has in each successive season been true. Should the inquiry be made, why some fields either in whole or in part escape the ravages of the disease, while contiguous crops are entirely ruined? he replies, that it will be in answer to the question, when the interrogator shall explain why some peach trees escape the yellows, while others wither and die under that scourge—or some pear trees escape the blight while neighboring ones are ruined—and especially why the frost plays such 'fantastic tricks' in a field of corn, nipping here and there some whole rows, and there again sparing nearly every alternate hill.

It is by no means certain that a remedy for the potato blight may not yet be discovered. Experiments should be multiplied every succeeding year. Some farmers suppose that they have already adopted expedients, by which the evil is partially stayed. It is indeed impossible to expel from the atmosphere the deleterious agent, if it is existing there—but perhaps the use of lime, salt, or some other agents may give strength and resistance to the stalk. But the chief hope is that in the course of a few years the cause of the injury in the atmosphere will gradually disappear. The pear blight is disappearing; the peach orchards in some sections of the country are less and less affected by the yellows. And it may be rationally anticipated that when Divine Providence has answered his design in these last fearful and wide spread scourges, he will cause the noxious influence to depart,—a more propitious atmosphere will prevail, and the husbandman again enjoy the full reward of his toils.

W.—X.

"Judge Bucl.
By a similar process ears of corn are nourished, as every farmer knows—the sap rising, in the first instance, into the stalk, and spreading through the leaves, when having been prepared, it descends, and becomes the food of the ear; and this process is continued so long as the functions of the stalk and leaves remain unimpaired. Hence, the writer would add, that the practice of cutting the stalks is to be condemned, as from that day the ears being deprived of their needful food increase no more, either in bulk or in weight. It is less injurious to cut the stalks near the root and stack them with the ears remaining, as the above process in that case for a time continues; but the better practice is to suffer the corn to ripen upon the stalk in its natural state. Does it seem rational that man can improve upon the process of nature? Judge Bucl. states that from an experiment he made, he is of opinion that about twenty per cent, or a fifth part of the crop is destroyed by cutting the stalks in the way they are usually cut."

They lie, says Seneca, who say they believe there is no God. Though they may profess this somewhat confidently in the daytime, when they are in company; yet in the night, and alone, they have doubtful thoughts about it.

When you have an opportunity to praise, do it with all your heart; when forced to censure, do it wisely, with christian regard.

BE COURTEOUS.—Dr. Humphrey was once seated in a stage-coach, when a gentleman and lady, on their bridal tour, wished to be accommodated with seats inside. There being but one vacant seat, the newly married pair were subjected to a separation, unless some passenger relinquished his place. This, no one appeared disposed to do, when the Dr. mounted the outside, insisting upon the gentleman occupying his seat with his bride. Subsequently the Dr. was collecting funds for the College over which he presided, and was presented with a handsome donation from the stranger he had met in the stage-coach, with the remark that he knew nothing of Dr. Humphrey, or Amherst College, save that its President was a gentleman.

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INCORPORATED in 1819, for the purpose of insuring against fire and marine damage by Fire only. Capital \$250,000, secured and vested in the best property in the country.—offer to take risks on terms as favorable as other Companies. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The Office of the Company is kept in their new Building, next west of the State House, Coffee House, State Street, where constant attendance is given for the accommodation of the public.

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Hartford, Jan. 1847.

HARTFORD FIRE INSURANCE COMPANY.
Office North side, State House Square, between U. S. Hotel and Eagle Tavern.

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Hartford, Jan. 1847.

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An Essay on Ministerial Etiquette.
(CONCLUDED.)

It seems to be the fortunate lot of ministers to be called frequently to situations; and as by common consent brethren in the ministry freely exchange their opinion of the conduct of each other, it is not surprising that instead of combining together in their unfortunate brethren in positions with suitable fields of labor, which they are best adapted to, they are sharply reproved, or humiliated, greatly to their mortification. And now and then they witness another source the opinion of a minister who has attributed their frequent instability, want of qualification, and unfitness for the office, to their management, extravagance, foolishness, and, no matter what, the same time the real causes have been learned or sought, or cured for. Ministerial etiquette will lead the minister to a healthy and vigorous minister, that charity towards his unfortunate brethren, who all things, "as he is," may be so unfavorable as may be suggested, more casual hearing or observation.

When our Lord gave the command to his early apostles, and especially sent them out to preach, he stressed upon them the principle of And, in the course of his providence, so ordered the affairs of the ministry, that some must occupy a more conspicuous position, and enjoy more of this world's goods. But ministerial etiquette will guard the propriety of cherishing feelings and manners one towards another. The more prosperous will regard his poor brethren as of Christ of equal importance and usefulness. For it must be that it is not wealth nor the situation occupies in the kingdom of God, that constitutes him more acceptable. Whatever a minister enjoys or suffers, much or little, ease or extra labor of the Lord who requires the same is given. These facts are equal force to ministers of the nominations who reside and labor in place, as to those of our churches various stations.

3. Ministerial etiquette is made due respect for each other. The infirm have a special claim of attention of the younger and more of the ministry. How painful, how must it be to the veteran who has held the office of a bishop many years, when he is slighted in measurable contempt by a should sit at his feet and learn the principles of the gospel features of human character, the way of leading the cause of Christ. It is a mistaken notion, young ministers entertain, that and worn out ministry are of rather in the way of the movement present age. It is true there are cases of such ones, but they have been keeping pace with the terpsichorean course; and experienced in such matters, are prompt to advise and to lead, move rather slowly, but surely. Fault of the young of our age. We feel it, brethren, and fear it. We need the counsel and strains of our fathers in the gospel, not reject them, nor their efforts with all the Christian pomp. Let us feel that in a few years, we shall be where they shall need the sympathy and aid of the rising ministry.

The sentiment of the great "Render honor to whom it is due" not only to the aged minister, to those who occupy the more stations, and to whom the weight of the church are entrusted, all-wise providence, has qualified his servants above others, for honorable and responsible positions in his kingdom, and hence, on the one hand, he should treat them and their suitable respect. They may not answer our views in every part, may sometimes feel that, were in their